

AN
APOLOGY
FOR THE
Tale of a Tub.

WITH
EXPLANATORY
NOTES

BY
W. W-itt-n, B. D.
And others.

LONDON;
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Arch. A e. 80

A N

A P O L O G Y

For the, &c.

IF good and ill Nature equally operated upon Mankind, I might have saved myself the Trouble of this Apology; for it is manifest by the Reception the following Discourse hath met with, that those who approve it, are a great Majority among the Men of Taste; yet there have been two or three Treatises written expressly against it, besides many others that have flirted at it occasionally, without one Syllable having been ever published in its Defence, or even Quotation to its Advantage, that I can remember, except by the Polite Author of a late Discourse between a Deist and a Socinian.

Therefore, since the Book seems calculated to live at least as long as our Language, and our Taste admit no great Alterations, I am content to convey some Apology along with it.

The greatest Part of that Book was finished above thirteen Years since, 1696. which is eight Years before it was published. The

A 3

Author

Lange



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4 An APOLOGY.

Author was then young, his Invention at the Height, and his Reading fresh in his Head. By the Assistance of some Thinking, and much Conversation, he had endeavour'd to Strip himself of as many real Prejudices as he could; I say real ones, because under the Notion of Prejudices, he knew to what dangerous Heights some Men have proceeded. Thus prepared, he thought the numerous and gross Corruptions in Religion and Learning might furnish Matter for a Satyr, that would be useful and diverting: He resolved to proceed in a manner, that should be altogether new, the World having been already too long nauseated with endless Repetitions upon every Subject. The Abuses in Religion he proposed to set forth in the Allegory of the Coats, and the three Brothers, which was to make up the Body of the Discourse. Those in Learning he chose to introduce by way of Digressions. He was then a young Gentleman much in the World, and wrote to the Taste of those who were like himself; therefore in order to allure them, he gave a Liberty to his Pen, which might not suit with maturer Years, or graver Characters, and which he could have easily corrected with a very few Blots, had he been Master of his Papers for a Year or two before their Publication.

Not

Not that he would have governed his Judgment by the ill-placed Cavils of the Sour, the Envious, the Stupid, and the Tasteless, which he mentions with disdain. He acknowledges there are several youthful Sallies, which from the Grave and the Wise may deserve a Rebuke. But he desires to be answerable no farther than he is guilty, and that his Faults may not be multiply'd by the ignorant, the unnatural, and uncharitable Applications of those who have neither Candor to suppose good Meanings, nor Palate to distinguish true Ones. After which, he will forfeit his Life, if any one Opinion can be fairly deduced from that Book, which is contrary to Religion or Morality.

Why should any Clergyman of our Church be angry to see the Follies of Fanaticism and Superstition exposed, tho' in the most ridiculous Manner? since that is perhaps the most probable way to cure them, or at least to hinder them from further spreading. Besides, tho' it was not intended for their Perusal; it raillies nothing but what they preach against. It contains nothing to provoke them by the least Scurility upon their Persons or their Functions. It Celebrates the Church of England as the most perfect of all others in Discipline and Doctrine, it advances no
Opinion

Opinion they reject, nor condemns any they receive. If the Clergy's Resentments lay upon their Hands, in my humble Opinion, they might have found more proper Objects to employ them on: *Nondum tibi defuit Hostis*; I mean those heavy illiterate Scriblers, prostitute in their Reputations, vicious in their Lives, and ruin'd in their Fortunes, who to the shame of good Sense as well as Piety are greedily read, meerly upon the Strength of bold, false, impious Assertions, mixt with unmannerly Reflections upon the Priesthood, and openly intended against all Religion; in short, full of such Principles as are kindly received, because they are levell'd to remove those Terrors that Religion tells Men will be the Consequence of immoral Lives. Nothing like which is to be met within this Discourse, tho' some of them are pleas'd so freely to censure it. And I wish, there were no other Instance of what I have too frequently observed, that many of that Reverend Body are not always very nice in distinguishing between their Enemies and their Friends.

Had the Author's Intentions met with a more candid Interpretation from some whom out of Respect he forbears to name, he might have been encouraged to an Examination of Books written by some of those Authors above-described,

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described, whose Errors, Ignorance, Dullness and Villany, he thinks he could have detected and exposed in such a Manner, that the Persons who are most conceived to be infected by them, would soon lay them aside and be ashamed: But he has now given over those Thoughts, since the weightiest Men in the weightiest Stations are pleased to think it a more dangerous Point to laugh at those Corruptions in Religion, which they themselves must disapprove, than to endeavour pulling up those very Foundations, wherein all Christians have agreed.

He thinks it no fair Proceeding, that any Person should offer determinately to fix a name upon the Author of this Discourse, who hath all along concealed himself from most of his nearest Friends: Yet several have gone a farther Step, and pronounced another Book to have been the Work of the same Hand with

Letter of
Enthusiasm.

this; which the Author directly affirms to be a thorough mistake, he having yet never so much as read that Discourse; a plain Instance how little Truth, there often is in general Surmises, or in Conjectures drawn from a Similitude of Style, or way of thinking.

Had the Author writ a Book to expose the Abuses in Law, or in Physick, he believes
the

the Learned Professors in either Faculty, would have been so far from resenting it, as to have given him Thanks for his Pains, especially if he had made an honourable Reservation for the true Practice of either Science: But Religion they tell us ought not to be ridiculed, and they tell us Truth, yet surely the Corruptions in it may; for we are taught by the tritest Maxim in the World, that Religion being the best of Things, its Corruptions are likely to be the worst.

*There is one Thing which the judicious Reader cannot but have observed, that some of those Passages in this Discourse, which appear most liable to Objection, are what they call Parodies, where the Author personates the Style and Manner of other Writers, whom he has a mind to expose. I shall produce one Instance, it is in the 51st Page. Dryden, L'Estrange, and some others I shall not name, are here levelled at, who having spent their Lives in Faction, and Apostacies, and all manner of Vice, pretended to be Sufferers for Loyalty and Religion. So Dryden tells us in one of his Prefaces of his Merits and Suffering, thanks God that he possesses his Soul in Patience: In other Places he talks at the same Rate, and L'Estrange often uses the like Style; and I believe the Reader may find
more*

more Persons to give that Passage an Application: But this is enough to direct those who may have over-look'd the Authors Intention.

There are three or four other Passages which prejudiced or ignorant Readers have drawn by great Force to hint at ill Meanings; as if they glanced at some Tenets in Religion, in answer to all which, the Author solemnly protests he is entirely Innocent, and never had it once in his Thoughts that any thing he said would in the least be capable of such Interpretations, which he will engage to deduce full as fairly from the most innocent Book in the World. And it will be obvious to every Reader, that this was not any part of his Scheme or Design, the Abuses he notes being such as all Church of England Men agree in, nor was it proper for his Subject to meddle with other Points, than such as have been perpetually controverted since the Reformation.

To instance only in that Passage about the three wooden Machines mentioned in the Introduction: In the Original Manuscript there was a description of a Fourth, which those who had the Papers in their Power, blotted out, as having something in it of Satyr, that I suppose they thought was too parti-

particular, and therefore they were forced to change it to the Number Three, from whence some have endeavour'd to squeeze out a dangerous Meaning that was never thought on. And indeed the Conceit was half spoiled by changing the Numbers ; that of Four bring much more Cabalistik, and therefore better exposing the pretended Virtue of Numbers, a Superstition there intended to be ridicul'd.

Another Thing to be observed is, that there generally runs an Irony through the Thread of the whole Book, which the Men of Taste will observe and distinguish, and which will render some Objections that have been made, very weak and insignificant.

This Apology being chiefly intended for the Satisfaction of future Readers, it may be thought unnecessary to take any notice of such Treatises as have been writ against this ensuing Discourse, which are already sunk into waste Paper and Oblivion; after the usual Fate of common Answerers to Books, which are allowed to have any Merit: They are indeed like Annuals that grow about a young Tree, and seem to vye with it for a Summer, but fall and die with the Leaves in Autumn, and are never heard of any more. When Dr. Eachard wrote his Book about the Contempt of the Clergy, numbers of those
Answerers

Answerers immediately started up, whose Memory if he had not kept alive by his Replies, it would now be utterly unknown that he were ever answered at all. There is indeed an Exception, when any great Genius thinks it worth his while to expose a foolish Piece; so we still read Marvel's Answer to Parker with Pleasure, tho' the Book it answers be sunk long ago; so the Earl of Orrery's Remarks will be read with Delight, when the Dissertation he exposes will neither be sought nor found; but these are no Enterprises for common Hands, nor to be hoped for above once or twice in an Age. Men would be more cautious of losing their Time in such an Undertaking, if they did but consider, that to answer a Book effectually, requires more Pains and Skill, more Wit, Learning, and Judgment than were employ'd in the Writing it. And the Author assures those Gentlemen who have given themselves that Trouble with him, that his Discourse is the Product of the Study, the Observation, and the Invention of several Tears, that he often blotted out much more than he left, and if his Papers had not been a long time out of his Possession, they must have still undergone more severe Corrections; and do they think such a Building is to be battered with Dirt.

Pellets however envenom'd the Mouths may be that discharge them. He hath seen the Productions but of two Answerers, One of which first appear'd as from an unknown hand, but since avowed by a Person, who upon some Occasions hath discover'd no ill Vein of Humor. 'Tis a Pity any Occasions should put him under a necessity of being so hasty in his Productions, which otherwise might often be entertaining. But there were other Reasons obvious enough for his Miscarriage in this; he writ against the Conviction of his Talent, and enter'd upon one of the wrongest Attempts in Nature, to turn into ridicule by a Weeks Labour, a Work which had cost so much time, and met with so much Success in ridiculing others, the manner how he has handled his Subject, I have now forgot, having just look'd it over when it first came out, as others did, meerly for the sake of the Title.

*The other Answer is from a Person of a graver Character, and is made up of half In-
vective, and half Annotation. In the latter of which he hath generally succeeded well enough. And the Project at that time was not amiss, to draw in Readers to his Pamphlet, several having appear'd desirous that there might be some Explication of the more difficult Passages. Neither can he be altogether blamed for*

for offering at the *Invective Part*, because it is agreed on all hands that the Author had given him sufficient Provocation. The great Objection is against his manner of treating it, very unsuitable to one of his Function. It was determined by a fair Majority, that this Answerer had in a way not to be pardon'd, drawn his Pen against a certain great Man then alive, and universally revered for every good Quality that could possibly enter into the Composition of the most accomplish'd Person; it was observed, how he was pleased and affected to have that noble Writer call'd his Adversary, and it was a Point of Satyr well directed, for I have been told, Sir W. T. was sufficiently mortify'd at the Term. All the Men of Wit and Politeness were immediately up in Arms, through Indignation, which prevailed over their Contempt, by the Consequences they apprehended from such an Example, and it grew to be Porfenna's Case; *Idem trecenti juravimus*. In short, things were ripe for a general Insurrection, till my Lord Orrery had a little laid the Spirit, and settled the Ferment. But his Lordship being principally engaged with another Antagonist, it was thought necessary in order to quiet the Minds of Men, that this Opposer should receive a Reprimand, which partly occasioned
that

that Discourse of the Battle of the Books, and the Author was farther at the Pains to insert one or two Remarks on him in the Body of the Book.

This Answerer has been pleased to find Fault with about a dozen Passages, which the Author will not be at the Trouble of defending, farther than by assuring the Reader, that for the greater Part the Reflector is entirely mistaken, and forces Interpretations which never once entered into the Writer's Head, nor will he is sure into that of any Reader of Taste and Candor; he allows two or three at most there produced to have been deliver'd unwarily, for which he desires to plead the Excuse offered already, of his Youth, and Frankness of Speech, and his Papers being out of his Power at the Time they were published.

But this Answerer insists, and says, what he chiefly dislikes, is the Design; what that was I have already told, and I believe there is not a Person in England who can understand that Book, that ever imagined it to have been any thing else, but to expose the Abuses and Corruptions in Learning and Religion.

But it would be good to know what Design this Reflector was serving, when he concludes his Pamphlet with a Caution to Readers, to beware of thinking the Authors W^{it} was entirely

surely his own, surely this must have had
 some Allay of Personal Animosity, at least
 mixt with the Design of serving the Publick
 by so useful a Discovery; and it indeed touches
 the Author in a very tender Point, who in-
 sists upon it, that through the whole Book
 he has not borrowed one single Hint from any
 Writer in the World; and he thought, of all
 Criticisms, that would never have been one,
 He conceived it was never disputed to be an
 Original, whatever Faults it might have.
 However this Answerer produces three In-
 stances to prove this Author's Wit is not his
 own in many Places. The first is, that the
 Names of Peter, Martin and Jack are bor-
 rowed from a Letter of the late Duke of
 Buckingham. Whatever Wit is contained
 in those three Names, the Author is content
 to give it up, and desires his Readers will sub-
 stract as much as they placed upon that Ac-
 count; at the same time protesting solemnly
 that he never once heard of that Letter, ex-
 cept in this Passage of the Answerer: So
 that the Names were not borrowed as he
 affirms, tho' they should happen to be the same
 which however is odd enough, and what he
 hardly believes; that of Jack, being not
 quite so obvious as the other two. The second
 Instance to shew the Author's Wit is not
 his own, is Peter's Banter (as he calls it
 in

in his *Alsatia Phrase*) upon *Transubstantiation*, which is taken from the same Duke's Conference with an Irish Priest, where a *Cork* is turned into a *Horse*. This the Author confesses to have seen, about ten Years after his Book was writ, and a Year or two after it was published. Nay, the Answerer overthrows this himself; for he allows the Tale was writ in 1697; and I think that Pamphlet was not printed in many Years after. It was necessary, that Corruption should have some Allegory as well as the rest; and the Author invented the properest he could, without enquiring what other People had writ, and the commonest Reader will find, there is not the least Resemblance between the two Stories. The third Instance is in these Words: I have been assured, that the Battle in St. James's Library, is *mutatis mutandis*, taken out of a French Book, entituled, *Combat des livres*, if I misremember not. In which Passage there are two Clauses observable: I have been assured; and, if I misremember not. I desire first to know, whether if that Conjecture proves an utter falshood, those two Clauses will be a sufficient Excuse for this worthy Critick. The Matter is a Trifle; but, would he venture to pronounce at this Rate upon one of greater Moment? I know nothing more contemptible

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temptible in a Writer than the Character of a Plagiary; which he here fixes at a venture, and this, not for a Passage, but a whole Discourse, taken out from another Book only mutatis mutandis. The Author is as much in the dark about this as the Answerer; and will imitate him by an Affirmation at Random; that if there be a word of Truth in this Reflection, he is a pauntry, imitating Pedant, and the Answerer is a Person of Wit, Manners and Truth. He takes his Boldness, from never having seen any such Treatise in his Life nor heard of it before; and he is sure it is impossible for two Writers of different Times and Countries to agree in their Thoughts after such a Manner, that two continued Discourses shall be the same only mutatis mutandis. Neither will he insist upon the mistake of the Title, but let the Answerer and his Friend produce any Book they please, he defies them to shew one single Particular, where the judicious Reader will affirm he has been obliged for the smallest Hint; giving only Allowance for the accidental encontring of a single Thought, which he knows may sometimes happen; tho' he has never yet found it in that Discourse, nor has heard it objected by any body else.

So that if ever any design was unfortunately executed, it must be that of this Answerer, who when he would have it observed that

the Author's Wit is not his own, is able to produce but three Instances, two of them meer Trifles, and all three manifestly false. If this be the way these Gentlemen deal with the World in those Criticisms, where we have not Leisure to defeat them, their Readers had need be cautious how they rely upon their Credit; and whether this Proceeding can be reconciled to Humanity or Truth, let those who think it worth their while, determine.

It is agreed, this Answerer would have succeeded much better, if he had stuck wholly to his Business as a Commentator upon the Tale of a Tub, wherein it cannot be deny'd that he hath been of some Service to the Publick, and has given very fair Conjectures towards clearing up some difficult Passages; but, it is the frequent Error of those Men (otherwise very commendable for their Labors) to make Excursions beyond their Talent and their Office, by pretending to point out the Beauties and the Faults; which is no part of their Trade, which they always fail in, which the World never expected from them, nor gave them any thanks for endeavouring at. The Part of Min-ellius, or Farnaby would have fallen in with his Genius, and might have been serviceable to many Readers who cannot enter into the abstruser Parts of that Discourse; but Optat ephippia bos piger. The dull, unwieldy,

unwieldy, ill-shaped Ox would needs put on the Furniture of a Horse, not considering he was born to Labour, to plow the Ground for the Sake of superior Beings, and that he has neither the Shape, Mettle nor Speed of that nobler Animal he would affect to personate.

It is another Pattern of this Answerer's fair dealing, to give us Hints that the Author is dead, and yet to lay the Suspicion upon Somebody, I know not who, in the Country; to which can be only returned, that he is absolutely mistaken in all his Conjectures; and surely Conjectures are at best too light a Pretence to allow a Man to assign a Name in Publick. He condemns a Book, and consequently the Author, of whom he is utterly ignorant, yet at the same time fixes in Print, what he thinks a disadvantageous Character upon those who never deserved it. A Man who receives a Buffet in the Dark may be allowed to be vexed; but it is an odd kind of Revenge to go to Cuffs in broad day with the first he meets with, and lay the last Night's Injury at his Door. And thus much for this discreet, candid, pious, and ingenious Answerer.

How the Author came to be without his Papers, is a Story not proper to be told, and of very little use, being a private Fact of which the Reader would believe as little or as

much as he thought good. He had however a blotted Copy by him, which he intended to have writ over, with many Alterations, and this the Publishers were well aware of having put it into the Booksellers Preface, that they apprehended a surreptitious Copy, which was to be alter'd, &c. This though not regarded by Readers, was a real Truth, only the surreptitious Copy was rather that which was printed, and they made all hast they could, which indeed was needless; the Author not being at all prepar'd; but he has been told, the Bookseller was in much Pain, having given a good Sum of Money for the Copy.

In the Authors Original Copy there were not so many Chasms as appear in the Book; and why some of them were left he knows not; had the Publication been trusted to him, he should have made several Corrections of Passages against which nothing hath been ever objected. He should likewise have alter'd a few of those that seem with any Reason to be excepted against, but to deal freely, the greatest Number he should have left untouch'd, as never suspecting it possible any wrong Interpretations could be made of them.

The Author observes, at the End of the Book there is a Discourse called A Fragment; which he more wondered to see in Print than all the rest. Having been a most imperfect
Sketch

Sketch with the Addition of a few loose Hints, which he once lent a Gentleman who had designed a Discourse somewhat the same Subject; he never thought of it afterwards, and it was a sufficient Surprise to see it pieced up together, wholly out of the Method and Scheme he had intended, for it was the Ground-work of a much larger Discourse, and he was sorry to observe the Materials so foolishly employ'd.

There is one farther Objection made by those who have answer'd this Book, as well as by some others, that Peter is frequently made to repeat Oaths and Curses. Every Reader observes it was necessary to know that Peter did Swear and Curse. The Oaths are not printed out, but only supposed, and the Idea of an Oath is not immoral, like the Idea of a Prophane or Immodest Speech. A Man may laugh at the Popish Folly of cursing People to Hell, and imagine them swearing, without any crime; but lewd Words, or dangerous Opinions though printed by halves, fill the Readers Mind with ill Idea's; and of these the Author cannot be accused. For the judicious Reader will find that the severest Stroaks of Satyr in his Book are levelled against the modern Custom of Employing Wit upon those Topicks, of which there is a remarkable Instance in the 141st, Page, as well as in several others, tho' perhaps once or twice ex-

prest

prest in too free a manner, excusable only for the Reasons already alledged. Some Overtures have been made by a third Hand to the Bookseller for the Author's altering those Passages which he thought might require it. But it seems the Bookseller will not hear of any such Thing, being apprehensive it might spoil the Sale of the Book.

The Author cannot conclude this Apology, without making this one Reflection; that, as Wit is the noblest and most useful Gift of humane Nature, so Humor is the most agreeable, and where these two enter far into the Composition of any Work, they will render it always acceptable to the World. Now, the great Part of those who have no Share or Taste of either, but by their Pride, Pedantry and Ill Manners, lay themselves bare to the Lashes of Both, think the Blow is weak, because they are insensible, and where Wit hath any mixture of Raillery; 'Tis but calling it Banter, and the work is done. This Polite Word of theirs was first borrowed from the Bullies in White-Fryars, then fell among the Footmen, and at last retired to the Pedants, by whom it is applied as properly to the Productions of Wit, as if I should apply it to Sir Isaac Newton's Mathematicks, but, if this Bantring as they call it, be so despicable a Thing, whence comes it to pass they have such a perpetual

tual Itch towards it themselves? To instance only in the Answerer already mentioned; it is grievous to see him in some of his Writings at every turn going out of his way to be maggish, to tell us of a Cow that prickt up her Tail, and in his answer to this Discourse, he says it is all a Farce and a Ladle: With other Passages equally shining. One may say of these Impedimenta Literarum, that Wit owes them a Shame; and they cannot take wiser Counsel than to keep out of harms way, or at least not to come till they are sure they are called.

To conclude; with those Allowances above-required, this Book should be read, after which the Author conceives, few things will remain which may not be excused in a young Writer. He wrote only to the Men of Wit and Taste, and he thinks he is not mistaken in his Accounts, when he says they have been all of his side, enough to give him the vanity of telling his Name, wherein the World with all its wise Conjectures, is yet very much in the dark, which Circumstance is no disagreeable Amusement either to the Publick or himself.

The Author is informed, that the Bookseller has prevailed on several Gentlemen, to write some Explanatory Notes, for the goodness of which he is not to answer, having never seen any of them, nor intends it, till they appear in Print, when it is not unlikely
he

he may have the Pleasure to find twenty Meanings, which never enter'd into his Imagination.

June 3. 1709.

POSTSCRIPT.

Since the writing of this, which was about a Tear ago; a Prostitute Bookseller hath publish'd a foolish Paper, under the Name of Notes on the Tale of a Tub, with some Account of the Author, and with an Insolence which I suppose is punishable by Law, hath presumed to assign certain Names. It will be enough for the Author to assure the World, that the Writer of that Paper is utterly wrong in all his Conjectures upon that Affair. The Author farther asserts that the whole Work is entirely of one Hand, which every Reader of Judgment will easily discover. The Gentleman who gave the Copy to the Bookseller, being a Friend of the Author, and using no other Liberties besides that of expunging certain Passages where now the Chasms appear under the Name of Desiderata. But if any Person will prove his Claim to three Lines in the whole Book, let him step forth and tell his Name and Titles, upon which the Bookseller shall have Orders to prefix them to the next Edition, and the Claimant shall from henceforward be acknowledged the undisputed Author.

EX-

Explanatory NOTES

TO THE

TALE of a TUB.



THE Citation out of *Irenæus* in the Title-Page, which seems to be all *Gibberish*, is a Form of Initiation us'd anciently by the *Marcosian* Hereticks. *W. Wotton.*

Dedication, Page 1. It is the usual Style of decry'd Writers to appeal to Posterity, who is represented here as a Prince in his Non-age, and Time as his Governour; and the Author begins in a Way very frequent with him, by personating other Writers, who sometimes offer such Reasons and Excuses for publishing their Works, as they ought chiefly to conceal, and be asham'd of.

Pag. 5. l. 12. Maitre de Palais, Comptroller.

Pag. ibid. l. 13. Hers de Page, out of Guardianship.

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11.

Preface, Pag. 16. l. 7. School of Tops. This, I think, the Author should have omitted, it being of the very same Nature with the *School of Hobby-Horses*, if one may venture to censure one, who is so severe a Censurer of others, perhaps with too little Distinction.

Pag. 17. l. 3. Insigne, recens, indictum ore alio. Something extraordinary, new, and never hit upon before.

Pag. 19. l. 16. How Paris, &c. Juno and Venus, are Money and a Mistress, very powerful Bribes to a Judge, if Scandal says true: I remember such Reflections were cast about that time, but I cannot fix the Person intended here.

*Pag. 34. l. 3. Evadere ad Auras,
Hoc opus, hic labor est.*

But to return and view the cheerful Skies,
In this the Task, and mighty Labour lies.

Introduction, Pag. 38. l. 14. The Stage-itinerant is the Mountebank's Stage, whose Orators the Author determines either to the Gallows or Conventicle.

Ibid. l. 15. Sub Jove pluvio, in triviis & quadriviis. In the open Air, and in Streets where the greatest Resort is.

Pag.

Pag. 39. l. 17, 18.

*Corpoream quoque enim vocem constare fa-
(tendum est.*

Et sonitum, quoniam possunt impellere sensus.

'Tis certain then, that *Voice* that thus
(can wound,
Is all *Material*; *Body* every *Sound*.

Pag. 41. l. 23. *A Type with a Pair, &c.*

The two principal Qualifications of a
Phanatick Preacher are, his Inward Light,
and his Head full of Maggots: And the
two different Fates of his Writings are to
be Burnt or Worm-eaten.

Pag. 42. l. 4. *Of Faction because, &c.*

Here is pretended a Defect in the Ma-
nuscript, and this is very frequent with
our Author, either when he thinks he
cannot say any thing worth reading, or
when he has no mind to enter on the
Subject, or when it is a matter of little
Moment, or perhaps to amuse his Reader
(whereof he is so frequently very fond;)
or, lastly, with some Satyrical Intention.

Pag. 43. l. 19. *And of Will's. Will's Cof-
fee-House* was formerly the Place where
the Poets usually met, which tho' it be
yet fresh in Memory, yet in some Years

may be forgot, and want this Explanation.

Pag. 48. l. 4. *Reynard the Fox*. The Author seems here to be mistaken ; for I have seen a *Latin* Edition of *Reynard the Fox* above a Hundred Years old, which I take to be the Original ; for the rest, it has been thought by many People to contain some Satyrical Design in it.

Pag. 50. l. 13. *An Abstract of the Treatise*. This is, I suppose, to be understood of Mr. W--n's Discourse of Ancient and Modern Learning.

Ibid. l. 23. *Poor Remains*, &c. Here the Author seems to perfonate *L'Estrange*, *Dryden*, and some others, who, after having pass'd their Lives in Vice, Faction, and Falshood, have the Impudence to talk of Merit, and Innocence, and Sufferings.

Ibid. l. 27. *And Meal-Tubs*. In King *Charles* the Second's Time there was an Account of a *Presbyterian* Plot found in a Meal-Tub, which then made much Noise.

Tale-Page 54. l. 3. By these *Three Sons*, *Peter*, *Martyn*, and *Jack* : *Popery*, the Church of *England*, and our *Protestant Dissenters*, are design'd,

Ibid.

Ibid. l. 14. By his Coats which he gave his Sons. The Garments of the *Israelites*. *W. Wotton*.

An Error (with Submission) of the Learned Commentator; for by the Coats are meant the Doctrine and Faith of Christianity, by the Wisdom of the Divine Founder fitted to all Times, Places, and Circumstances. *Lambin*.

Ibid. l. 25. *Will.* The New-Testament.

Pages 55, 56. Their Mistresses are the *Dutchess d'Argent*, *Mademoiselle de Grands Titres*, and the *Countess d'Orgueil*, i. e. *Covetousness*, *Ambition* and *Pride*, which were the Three great Vices that the ancient Fathers inveigh'd against as the first Corruption of Christianity. *W. Wotton*.

Pag. 57. l. 18. *About this Time*, &c. This is an occasional Satyr upon Dress and Fashion, in order to introduce what follows.

Ibid. By this *Idol* is meant a Taylor.

Pag. 58. l. 19. *Ægyptian Cercopithecus*. The *Ægyptians* worship'd a Monkey, which Animal is very fond of eating Lice, styl'd here, Creatures that feed on Humane Gore.

Pag. 59. l. 21. *Micro-coat*; alluding to the Word *Microcosm*, or a little World,

as

as Man hath been call'd by Philosophers.

Pag. 63, &c. The First Part of the *Tale* is the *History of Peter*; thereby *Popery* is expos'd. Every body knows the Papists have made great Additions to Christianity; that indeed is the great Exception which the *Church of England* makes against them, accordingly *Peter* begins his Pranks, with adding a *Shoulder-knot* to his Coat. W. Wotton.

Pag. 63. l. 20. His Description of the Cloth of which his Coat was made has a farther Meaning than the Words may seem to import: "*The Coats their Father had left them were of very good Cloth, and besides so neatly sown, you would swear it had been all of a Piece, but at the same time very plain, with little or no Ornament.*" This is the distinguishing Character of the Christian Religion. *Christiana Religio absoluta & simplex* was *Ammianus Marcellinus's* Description of it, who was himself a Heathen. W. Wotton.

Ibid. l. 26. *Shoulder-knots.* By this is understood the first introducing of Pageantry and unnecessary Ornaments in the Church, such as were neither for Convenience nor Edification, as a *Shoulder-knot*,
in

in which there is neither Symmetry nor Use.

Pag. 64. l. 25. *Totidem verbis*. When the *Papists* cannot find any thing which they want in Scripture, they go to *Oral Tradition*. Thus *Peter* is introduc'd dissatisfy'd with the tedious Way of looking for all the Letters of any Word which he has occasion for in the *Will*, when neither the constituent Syllables, nor much less the whole Word were there in *Terminis*. *W. Wotton*.

Pag. 65. l. 25. *Q V. C.* Some ancient Manuscripts.

Pag. 66. l. 15. *Gold-Lace*. I cannot tell whether the Author means any new Innovation by this Word, or whether it be only to introduce the new Methods of forcing and perverting Scriptures.

Pag. 67. l. 14. The next Subject of our Author's Wit is the *Glosses* and *Interpretations of Scripture*, very many absurd ones of which are allow'd in the most authentick Books of the Church of *Rome*. *W. Wotton*.

Ibid. l. 16. *Nuncupatory*. By this is meant *Tradition*, allow'd to have equal Authority with the Scripture, or rather greater.

Pag.

Pag. 68. l. 4. Flame-colour'd Sattin. This is *Purgatory*, whereof he speaks more particularly hereafter; but here only to shew how Scripture was perverted to prove it, which was done by giving equal Authority with the *Canon* to *Apocrypha*, call'd here a *Codicil Annex'd*.

Ibid. It is likely the Author, in every one of these Changes in the Brother's Dresses, refers to some particular Error in the Church of *Rome*, tho' it is not easie, I think, to apply them all; but by this of *Flame-colour'd Sattin* is manifestly intended *Purgatory*. By *Gold-Lace* may perhaps be understood the lofty Ornaments and Plate of the Churches. The *Shoulder-knots* and *Silver-Fringe* are not so obvious, at least to me: But the *Indian* Figures of Men, Women, and Children, plainly relate to the Pictures of the *Romish* Churches, of God like an old Man, of the Virgin *Mary*, and of our Saviour as a Child.

Ibid. l. 8. Lord Cl--ff--rd and Sir J--n W--t--rs. This shews the Time the Author writ, it being about fourteen Years since those two Persons were reckon'd the fine Gentlemen of the Town.

Ibid. l. 20, 21. *Take care of Fire, and put out their Candles.* That is, to take care of Hell, and in order to do that, to subdue and extinguish their Lusts.

Pag. 69. l. 9. A Dog-keeper. I believe this refers to that Part of the *Apocrypha*, where mention is made of *Tobit* and his Dog.

Ibid. l. 21. *Silver-Fringe.* This is certainly the further introducing the Pomps of Habits and Ornaments.

Pag. 71. l. 5. Figures of Men, Women and Children. The Images of Saints, the Blessed Virgin, and our Saviour as an Infant.

Ibid. Images in the Church of Rome give him but too fair a Handle. *The Brothers remember'd, &c.* the Allegory here is direct. *W. Wotton.*

Pag. 72. l. 8, 9. The *Papists* formerly forbad the People the Use of Scripture in a Vulgar Tongue; *Peter* therefore locks up his Father's Will in a strong Box brought out of Greece or Italy. Those Countries are named, because the *New Testament* is written in Greek; and the *Vulgar Latin*, which is the Authentick Edition of the Bible in the Church of Rome, is in the Language of old Italy. *W. Wotton.*

Ibid. l. 17, 18. The Popes in their *Decretals* and *Bulls* have given their Sanction to very many gainful Doctrines, which are now receiv'd in the Church of *Rome*, that are not mention'd in Scripture, and are unknown to the Primitive Church. Peter accordingly pronounces *ex Cathedra*, That Points tagg'd with *Silver* are absolutely *Jure Paterno*, and so they wore them in great Numbers. *W. Wotton.*

Pag. 73. l. 8. *A certain Lord.* This was *Constantine the Great*, from whom the Popes pretend a Donation of *St. Peter's* Patrimony, which they have never been able to produce.

Ibid. The Bishops of *Rome* enjoy'd their Privileges in *Rome* at first, by the Favour of Emperors, whom at last they shut out of their own Capital City, and then forg'd a Donation from *Constantine the Great*, the better to justify what they did. In Imitation of this, Peter having run something behind-hand in the World, obtain'd leave of a certain Lord, &c. *W. Wotton.*

Bag.

Pag. 91. l. 3, 4.

*Est etiam in magnis Heliconis montibus arbor
Floris odore hominem retro consuecta necare.*

Near *Helicon*, and round the Learned Hill,
Grow Trees, whose Blossoms, with their
(Odour kill.

Pag. 43. l. 8. *A large Continent.* That
is Purgatory.

Pag. 94. l. 22. *Penance and Absolution* are
play'd upon under the Notion of a *Sove-
reign Remedy for the Worms*, especially in
the Spleen, which by observing *Peter's*
Prescription, would void sensibly by Per-
spiration ascending thro' the Brain, &c.
W. Wotton.

Ibid. l. 23, 24. *The Patient was to eat
nothing after Supper.* Here the Author ri-
dicules the Penances of the Church of
Rome, which may be made as easie to the
Sinner as he pleases, provided he will pay
for them accordingly.

Pag. 95. l. 9, &c. By his *Whispering Of-
fice* for the Relief of Eyes-Droppers, Physi-
cians, Bawds, and Privy-Councillors. He
ridicules Auricular Confession, and the
Priest who takes it is describ'd by the
Ass's Head. *W. Wotton.*

Pag. 96. l. 2. Office of Insurance. This I take to be the Office of Indulgences, the gross Abuses whereof first gave Occasion for the Reformation.

Ibid. l. 15. Puppets and Raree-Shows, I believe, are all the Monkeries and ridiculous Processions, &c. among the Papists.

Ibid. l. 20, 21. Holy Water he calls an *Universal Pickle*, to preserve Houses, Gardens, Towns, Men, Women, Children, and Cattle, wherein he could preserve them as sound as Insects in Amber. *W. Wotton.*

Ibid. l. 22. Common-Pickles. This is easily understood to be Holy Water, compos'd of the same Ingredients with many other Pickles.

Pag. 97. l. 12. And because Holy Water differs only in Consecration from common Water, therefore he tells us, That his Pickle, by the Powder of *Pimperlimpimp*, receives new Virtues, tho' it differs not in Sight nor Smell from the common Pickle, which preserves Beef, and Butter, and Herrings. *W. Wotton.*

Ibid. l. 26. The *Papal Bulls* are ridicul'd by Name, so that here we are at no loss for the Author's Meaning. *W. Wotton.*

Ibid.

Ibid. Bulls. Here the Author has kept the Name, and means the *Pope's Bulls*, or rather his Fulminations and Excommunications of Heretical Princes, all sign'd with Lead, and the Seal of the Fisherman.

Pag. 98. l. 29. Diet which was of Squibs and Crackers. These are the Fulminations of the Pope, threatening Hell and Damnation to those Princes who offend him.

Pag. 99. l. 13. To fright naughty Boys. That is Kings who incur his Displeasure.

Pag. 101. l. 3. To all Mayors, &c. This is a Copy of a general Pardon, sign'd *Servus Servorum*.

Ibid. Absolution in Articulo Mortis, and the *Taxa Camera Apostolica*, are jested upon in Emperor Peter's Letter. *W. Wotton.*

Pag. 103. l. 8, 9. He would call himself God Almighty. The Pope is not only allow'd to be the Vicar of Christ, but by several Divines is call'd God upon Earth, and other blasphemous Titles.

Pag. 103. l. 11, &c. High-crown'd Hats, &c. The Triple-Crown, the Keys of the Church, &c.

Ibid. The Pope's Universal Monarchy, and his Triple-Crown, and Keys, and Fisher's Ring. : *W. Wotton.*

Ibid.

Ibid. l. 26. Neither does his arrogant way of requiring Men to kiss his Slipper escape Reflection. *W. Wotton.*

Ibid. l. 29. *Bontade.* This Word properly signifies a sudden Jerk or Lash of a Horse, when you do not expect it.

Pag. 104. l. 1, 2. The Celibacy of the Romish Clergy is struck at in Peter's turning his own and Brother's Wives out of Doors. *W. Wotton.*

Ibid. l. 7. *A Drop of Drink.* The Pope's refusing the Cup to the Laity, perfwading them, that the Blood is contain'd in the Bread, and that the Bread is the real and entire Body of Christ.

Pag. 105. l. 4, 5. *Transubstantiation;* Peter turns his Bread into Mutton, and according to the Popish Doctrine of Concomitants, his Wine too, which in this way he calls *Pauning his damn'd Crusts upon the Brothers for Mutton.* *W. Wotton.*

Pag. 108. l. 6. *Rupture.* By this is meant the Reformation.

Ibid. 108. l. 23. The ridiculous multiplying of the *Virgin Mary's Milk* among the *Papists*, under the Allegory of a Cow, which gave as much Milk at a Meal as would fill Three Thousand Churches. *W. Wotton.*

Ibid.

Ibid. l. 27. *Sign-Post.* By this is meant the Cross of our Blessed Saviour.

Pag. 109. l. 4. *Chinese Waggon.* The Chapel of *Loretto*. He falls here only upon the ridiculous Inventions of Popery. The Church of *Rome* intended by those things to gull silly superstitious People, and to rook them of their Money, the World had been too long in Slavery, and our Ancestors gloriously redeem'd us from that Yoak: The Church of *Rome* therefore ought to be expos'd, and he deserves well of Mankind that does expose it. *W. Wotton.*

Pag. 109. l. 7. *I saw a large House, &c.* The Chapel of *Loretto*, which travell'd from the *Holy Land* into *Italy*.

Pag. 110. l. 4. *Copia Vera*; translated the Scriptures into the vulgar Tongues.

Ibid. l. 11. *Good Drink*; administred the Cup to the Laity at the Communion.

Ibid. l. 16. *Send for their Wives*; allow'd the Marriages of Priests.

Ibid. l. 20. *Procure a Pardon*; directed Penitents not to trust to Pardons and Absolutions procur'd for Money; but sent them to implore the Mercy of God, from whence alone Remission is to be obtain'd.

Pag.

Pag. 111. l. 3. Dragons. By Peter's Dragons is meant the Civil Power, which those Princes who were bigotted to the *Romish* Superstitions employ'd against the Reformers.

Ibid. l. 8. Kicks them both, &c. The Pope shuts all who dissent from him out of the Church.

Pag. 114. l. 10. The Learned Person here meant by our Author hath been endeavouring to annihilate so many ancient Writers, that until he is pleas'd to stop his Hand, it will be dangerous to affirm, whether there have been ever any Ancients in the World.

Ibid. l. 23. O-Brazile. This is an imaginary Island, of Kin to that which is called the *Painter's Wife's Island*, placed in some unknown Part of the Ocean, meerly at the Fancy of the Map-maker.

Pag. 116. l. 24. Anthroposophia Theomagica. A Treatise written about Fifty Years ago by a *Welsh* Gentleman of *Cambridge*; his Name, as I remember, was *Vaughan*, as appears by the Answer to it, writ by the Learned Dr. *Henry Moor*. It is a Piece of the most unintelligible *Fustian* that perhaps was ever publish'd in any Language.

Pag.

Pag. 117. l. 13. *His gross Ignorance, &c.* Mr. W--tt--n (to whom our Author never gives any Quarter) in his Comparison of Ancient and Modern Learning, numbers Divinity, Law, &c. among those Parts of Knowledge wherein we excel the Ancients.

Pag. 125. l. 17, 18. *Martin and Jack.* Martin Luther and John Calvin.

Pag. 127. l. 3. *I mean only, &c.* Points tagg'd with Silver, are those Doctrines that promote the Greatness and Wealth of the Church, which have been therefore woven deepest into the Body of Popery.

Pag. 135. l. 3. *Jack the Bald, &c.* That is Calvin, from *Calvus*, Bald.

Ibid. l. 4. *Jack with a Lanthorn.* All those who pretend to Inward Light.

Ibid. l. 5. *Dutch Jack.* Jack of Leyden, who gave Rise to the Anabaptists.

Ibid. l. 6. *French Hugh, the Hugonots;* and *Tom the Beggar, the Gueuses,* by which Name some Protestants in Flanders were call'd.

Ibid. l. 7. *Knocking Jack of the North.* John Knocks, Reformer of Scotland.

Pag. 146. l. 1. *Æolists.* All Pretenders to Inspiration whatsoever.

Pag. 148. l. 6. *Bombastus.* This is one of the Names of *Paracelsus*. He was called

Christophorus, Theophrastus, Paracelsus, Bombastus.

Pag. 149. l. 3. Mouths gaping, &c. This is meant of those seditious Preachers, who blow up the Seeds of Rebellion, &c.

Pag. 152. l. 11. Pancirollus, an Author who writ *De Artibus perditis, &c.* of Arts lost, and Arts invented.

Pag. 153. l. 5. Deals with his Face, &c. This is an exact Description of the Changes made in the Face by Enthusiastick Preachers.

Pag. 157. l. 10. Female Priests; Quakers, who suffer their Women to preach and pray.

Pag. 156. l. 16. Camelion. I do not well understand what the Author aims at here, any more than by the terrible Monster mention'd in the following Lines called *Moulinavent*, which is the French Word for a Wind-mill.

Pag. 161. l. 12. A certain great Prince. This was *Harry the Great of France.*

Pag. 161. l. 3. A certain State-Surgeon. Ravillac, who stabb'd *Henry the Great* in his Coach.

Pag. 163. l. 14. The other Instance. This is meant of the present French King.

Pag.

Pag. 164. l. 6, 7. So renown'd for furnish-
ing the Zibeta Occidentalis. Paracelsus,
who was famous for Chymistry; try'd an
Experiment upon human Excrement, to
make a Perfume of it, which when he
had brought to Perfection he called Zi-
beta Occidentalis, or Western Civet, the
Back-parts of Man (according to his Di-
vision mention'd by the Author, p. 148.)
being the West.

Pag. 170. l. 6: There is in, &c. Here is
another Defect in the Manuscript; but
I think the Author did wisely, and that
the Matter which thus strain'd his Facul-
ties, was not worth a Solution; and it
were well if all Metaphysical Cobweb-
Problems were no otherwise answer'd.

Pag. 179. l. 9. Ecce cornuta, &c. Cornu-
tus is either Horn'd or Shining, and by
this Term Moses is described in the vulgar
Latin of the Bible.

Pag. 182. l. 1. Hearn in your Ear, &c.
I can't conjecture what the Author means
here, or how this Chasm could be fill'd,
tho' it is capable of more than one inter-
pretation.

Pag. 185. l. 7. There can hardly pop out, &c.
This is literally true, as we may observe
in the Prefaces to most Plays, Poems, &c.

Pag. 188 l. 18. *The Dogs under the Table.*
By Dogs the Author means common injudicious Criticks, as he explains it himself before in his *Digression upon Criticks.* p. 90.

Pag. 191. l. 14. *The Words of such, &c.*
Nothing is more frequent than for Commentators to force Interpretations which the Authors never meant.

Ibid. l. 26. *I have couch'd a profound Mystery, &c.* This is what the *Cabbalists* among the *Jews* have done with the *Bible*, and pretend to find wonderful Mysteries by it.

Pag. 192. l. 15, 16. *Bythus* and *Sigè.* I was told by an eminent Divine, whom I consulted on this Point, that these two barbarous Words with that of *Acamoth*, and its Qualities, as here set down, are quoted from *Irenæus*. This he discover'd by searching that ancient Writer for another Quotation of our Author, which he has placed in the Title-page, and refers to the Book and Chapter. The Curious were very inquisitive whether those barbarous Words *Bafima Eacabasa, &c.* were really in *Irenæus*, and upon Enquiry 'twas found they were a sort of Cant or Jargon of certain Hereticks, and therefore very

are

very properly prefix'd to such a Book as this of our Author.

Ibid. l. 20. *Eugenius Philalethes*. To the above-mention'd Treatise, called *Anthroposophia Theomagica*: There is another annex'd, call'd *Anima Magica abscondita*, written by the same Author *Vaughan*, under the Name of *Eugenius Philalethes*; but in neither of those Treatises is there any Mention of *Acamoth*, or its Qualities; so that this is nothing but Amusement, and a Ridicule of dark unintelligible Writers, only the Words *A cujus Lacrymis*, &c. are, as we have said, transcribed from *Ireneus*, tho' I know not from what Part: I believe one of the Author's Designs was to set curious Men a hunting thro' *Indexes*, and enquiring for Books out of the common Road.

Pag. 196. l. 22. *Noisy Curs*. By these are meant what the Author calls, The true Criticks, p. 90.

Pag. 196. l. 17. *Jack had provided*. The Author here lashes those Pretenders to Purity, who place so much Merit in using Scripture-Phrases on all Occasions.

Pag. 197. l. 22. *The Protestant Dissenters use Scripture-Phrases* in their serious Discourses and Composures more than the Church

Church of England-Men; accordingly Jack is introduc'd making *his common Talk and Conversation to run wholly in the Phrase of his WILL.* W. Wotton.

Pag. 198. l. 11. *A Passage near the Bottom.* I cannot guess the Author's Meaning here, which I would be very glad to know, because it seems to be of Importance.

Ibid. l. 16. *Grace to his Meat.* The slovenly way of receiving the Sacrament among the Phanaticks.

Ibid. l. 18. *Eat his Victuals like a Christian.* This is a common Phrase to express eating cleanly, and is meant for an Invective against that undecent Manner among some People in receiving the Sacrament. So in the Lines before 'tis said, Jack would never say *Grace to his Meat*, which is to be understood of the Dissenters refusing to kneel at the Sacrament.

Ibid. l. 21. *Snap-Dragon, &c.* I cannot well find the Author's Meaning here, unless it be the hot, untimely, blind Zeal of Enthusiasts, &c.

Pag. 202. l. 3. *When he had some Roguish Trick.* The Villanies and Cruelties committed by *Enthusiasts* and *Phanaticks* among us were all perform'd under the Disguise of Religion and long Prayers.

Ibid.

Ibid. l. 15. In Winter, &c. They affect Differences in Habit and Behaviour.

Ibid. l. 20. In all Revolutions, &c. They are severe Persecutors, and all in a Form of Cant and Devotion.

Ibid. l. 24, 25. No other Vizard than a long Prayer. Cromwell and his Confederates went, as they call'd it, to seek God, when they resolv'd to murder the King.

Pag. 203. l. 15. Jack would run Dog-mad at the Noise of Musick, especially a Pair of Bag-pipes. "This is to expose our Disfenters Aversion to Instrumental Musick in Churches. *W. Wotton.*

Ibid. l. 22. Feared no Colours. They quarrel at the most innocent Decency and Ornament, and defaced the Statues and Paintings on all the Churches in England.

Pag. 204. l. 12. A Soporiferous Medicine. Fanatick Preaching, compos'd either of Hell and Damnation, or a fullsome Description of the Joys of Heaven, both in such a dirty nauseous Style, as to be well resembled to Pilgrims Salve.

Ibid. l. 21. He would stand, &c. The Fanaticks have always had a way of affecting to run into Persecution, and count vast Merit upon every little Hardship they suffer.

Pag.

has
Pag. 206. l. 1. *It was highly, &c.* The Papists and Fanaticks, tho' they appear the most averse to each other, yet bear a near Resemblance in many things, as hath been observ'd by Learned Men.

Pag. 206, 207, 208. The Agreement of our Dissenters and the Papists, in that which Bishop *Stillingsfleet* call'd, *The Fanaticism of the Church of Rome*, is ludicrously describ'd for several Pages together, by *Jack's* Likeness to *Peter*, and their being often mistaken for each other, and their frequent Meeting when they least intended it. *W. Wotton.*

an
Pag. 211. l. 27. *A cruel King had not arose.* This was King *Charles* the Second, who at his Restoration turn'd out all the Dissenting Teachers that would not conform.

Pag. 214. l. 5, 6. *A Reconcilement between Jack and him.* In the Reign of King *James* the Second, the Presbyterians, by the King's Invitation, join'd with the Papists against the Church of *England*, and address'd him for Repeal of the Penal Laws and Test. The King, by his Dispensing Power, gave Liberty of Conscience, which both Papists and Presbyterians made use of; but upon the Revolution, the Papists being down

down of course, the Presbyterians freely continued their Assemblies, by Virtue of King *James's* Indulgence, before they had a Toleration by Law. This I believe the Author means by *Jack's stealing Peter's Protection, and making use of it himself.*

Ibid. l. 16, 17. How he got upon a great Horse, and eat Custard. Sir Humphry Edwyn, a Presbyterian, was some Years ago Lord-Mayor of London, and had the Insolence to go in his Formalities to a Conventicle with the Ensigns of his Office. Custard is a famous Dish at a Lord-Mayor's Table.

Pag. 219. l. 2. Times so turbulent: For this was writ before the Peace of Ryf-wick.

The Battle, *pag. 238. l. 15. His Humanity.* The Honourable Mr. Boyle, in the Preface to his Edition of *Phalaris*, says, He was refus'd a Manuscript by the Library-Keeper, *pro solita humanitate sua.*

Pag. 252. l. 10. From his Father's Side, &c. Sir John Denham's Poems are very unequal, extreamly good, and very indifferent; so that his Detractors said, He was not the real Author of *Cooper's-Hill.*

Feast

*note
added
in Catalogue
p. 273 (1710)*

Pag. 267. l. 9. This Venus took. I do not approve the Author's Judgment in this; for I think *Cowley's Pindaricks* are much preferable to his *Mistress*.

Pag. 268. l. 15. In his Right-Hand, &c. The Person here spoken of is famous for letting fly at every Body, without Distinction, and using mean and foul Scurrilities.

Pag. 272. l. 14. For Phalaris was, &c. This is according to *Homer*, who tells the Dreams of those who were kill'd in their Sleep.

Pag. 276. l. 16. And as a Woman, &c. This is also after the manner of *Homer*, the Woman's getting a painful Livelihood by Spinning, has nothing to do with the Similitude, nor would be excusable without such an Authority.

The Fragment, *Pag. 283.* This Discourse is not altogether equal to the two former, the best Parts of it being omitted, whether the Bookseller's Account be true; that he durst not print the rest, I know not; nor indeed is it easie to determine whether he may be rely'd on in any thing he says of this, or the former Treatises, only as to the Time they were

writ

TALE of a TUB. 51

writ in, which however appears more from the Discourses themselves, than his Relation.

Pag. 309. l. 5. *The Snuffling* of Men, who have lost their Noses by lewd Courses, is said to have given Rise to that Tone, which our Dissenters did too much affect, *W. Wotton.*

F I N I S.

THE HISTORY OF

the Kings of England
from the first of Henry the First
to the death of Richard the First
the Second of the same name
the Third of the same name
the Fourth of the same name
the Fifth of the same name
the Sixth of the same name
the Seventh of the same name
the Eighth of the same name
the Ninth of the same name
the Tenth of the same name
the Eleventh of the same name
the Twelfth of the same name
the Thirteenth of the same name
the Fourteenth of the same name
the Fifteenth of the same name
the Sixteenth of the same name
the Seventeenth of the same name
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the Nineteenth of the same name
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the Seventy-first of the same name
the Seventy-second of the same name
the Seventy-third of the same name
the Seventy-fourth of the same name
the Seventy-fifth of the same name
the Seventy-sixth of the same name
the Seventy-seventh of the same name
the Seventy-eighth of the same name
the Seventy-ninth of the same name
the Eightieth of the same name
the Eighty-first of the same name
the Eighty-second of the same name
the Eighty-third of the same name
the Eighty-fourth of the same name
the Eighty-fifth of the same name
the Eighty-sixth of the same name
the Eighty-seventh of the same name
the Eighty-eighth of the same name
the Eighty-ninth of the same name
the Ninetieth of the same name
the Ninety-first of the same name
the Ninety-second of the same name
the Ninety-third of the same name
the Ninety-fourth of the same name
the Ninety-fifth of the same name
the Ninety-sixth of the same name
the Ninety-seventh of the same name
the Ninety-eighth of the same name
the Ninety-ninth of the same name
the Hundredth of the same name



F. M. I. C.

